

Islam Khaalis Kya Hai?

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Pesh Lafz

نحمده و نصلى على رسوله الكريم اما بعد

Qabl iskey ke ye risaala 'Islam Khaalis Kya Hai' kai baar shaae hokar manzar e aam par aachuka hai. Aur awaam un naas bhi iskey mutale se istefaada kar chukey hain. Abh ye apni nai kitaabat o nae sarwarq (title) se araasta hokar phir manzar e aam par aaraha hai. Isliye risaala ka maqsad itnaa hai ke awam maujooda maslaki jhagdo'n ki ibtedaa ko samjhe'n aur saheeh deen e khaalis ki taraf ruju kare'n.

Is risaaley ki tableegh aur nashar o ashaa-at mein jin muqhaiyyar hazraat ka maali taaron raha hai, Allah Ta'ala inko is kaar e khair ka ajar e azeem ataa kare. Ameen

Muhammad Ismail Zartagar Rahimahullah

Hamd

Sab tareefe'n Allah ko sazawaar hain, jo Rabbul A'alameen hai, kul kaenaat o zameen o asmaan ka haqheeqhi Maalik hai, wohi kul kaenaat par mutasarrif o muheet hai. Wo akela aur Wahdahu Laa Shareek hai. Paak o be-aib hai, wo Samee o Aleem aur Baser hai. Sabka Paalanhaar hai. Wo din raat, chaad sooraj aur sitaaro'n ka Maalik hai. Samandar aur iske andar ki kul maqhlugaat par qaadir hai. Ham sab iskey dar key mohtaaj, faqeer o Ghulam hain. Ham iski ta'areef karney se qaasir hain, jis qadar ta'areef ki jaae, kam hai. Allah Ta'ala ka badaa fazal o karam hai ke isney ham mein aaghri paighambar Rahmatullil A'alameen Hazrat Muhammad ﷺ ko maboos farmaya aur hamko khair e ummat ke laqab se nawaaza. Is nemat e uzma ka jis qadar shukar adaa kare'n kam hai.

Lamha e Fikr

Aaj kal ke baaz musalman Quran o Hadees par amal karney waalo'n ko naya firqa o naya mazhab ke naam se yaad kartey hain aur phir issey mutajaawaz hokar chaaro'n imaamo'n mein se kisi ek imam ki taqleed naa karney waalo'n ko ghair muqallid o kharij az islam ke laqab se nawaztey hain aur na maloom kya kya khitabaat chaspaa'n kartey hain. Aqhir is Quran o Hadees par amal karney ki buniyad kabsey hain?

Awaam un Naas ki agahi ke liye ye risaala mustanad sanwaari¹ pesh kiya jaa raha hai aur is risaala ka maqsad sirf har noiyat ki ibtedaai sann ko batlaana hai ke Quran o Hadees par amal kabse hai aur taqleed e shaqsi aur nisbat e aimma arba'a kabse aur ye kis tarha islam mein daqhil kiye gae hain? Nez tadween e Hadees o tadween e fiqha kabse hui hai? Iskey alaawa aqwaal e aimma ko pesh karkey tafseel ke sath likha gaya hai taakey taqaabul kiya jaae ke qadeem aur jadeed kya hai? Aksar ulama e salaf ne firqo'n ki nisbat badee badee zaqheem kitabe'n tasneef karkey pesh ki hain, lekin hame'n in tafsilaat mein jaana nahi hai.

Biradaraan e millat! Meri aapse sirf yehi guzarish hai ke iqhlas ki buniyad par a'asbiyat² ko hataa kar islaahi nuqhta nazar se insan ke pesh e nazar ghaur o fikar aur qadeem o jadeed ka jaaeza le'n.

Hamarey Nabi Mohtaram Tajdaar e Madeena Hazrat Muhammad ﷺ ka daur e nabuwat Makki o Madani 23 saal aur daur e Khulafa e Rashedeen ؓ 30 saal aur daur e Sahaba Ikraam ؓ taqreeban 60 saal. Is tarha jumla taqreeban 1hijri taa 110hijri tak raha. Wo sabkey sab musalman Wahi e Ilaahi Quran o Sunnat e Rasool o Irshadaat Hazrat Muhammad ﷺ ki itteba kartey the. Yaani Quran o Hadees par inka amal tha. Ye pehli sadee ki musalman islam ke parwaane o shaidaai lakho'n ki ta'adaad mein the. Inki nisbat ek sawal khud ba khud paida hota hai ke wo musalman kis Imam ke muqallid the? Aur kis Imam ki nisbat se pukaarey jaatey the? Kya wo musalman Hanafi, Maaliki, Shafai, Hambali the?

Doosra sawal ye paida hota hai ke kya in Aimma ke ilaaheda ilaaheda mazaahib is waqt raaej the? Teesra sawal ye hota hai ke pehli sadee ke musalman Ummat e Rasool ﷺ Khulafa e Rashedeen ؓ o Sahaaba Ikram ؓ jo Quran o Hadees par amal kartey the, to baqaul aaj kal ke baaz musalman ye ilzaam in par bhi aaed ho sakta hai?

In har sey sawalaat ka jawab لازما و كليتا و تسليم nafee mein hoga. Kyou'nke pehli sadee mein Aimma Arba'a ka naam o nishan hi naa tha aur naa inki wilaadat hi hui thi. Aisee soorat mein ye baat musallama hogai ke taqleed e shaqsi o nisbat e aimma aur mazaahib e aimma ka pehli sadee mein wajood naa tha, iski tasdeeq dopaher ke sooraj ki tarha Aimma Arba'a ki sunn e wilaadat se hoti hai. Chunachey Hazrat Imam Abu Hanifa ؓ 80hijri mein paida hue aur Hazrat Imam Maalik ؓ 93hijri mein paida hue aur deegar Aimma Hazrat Imam Shafai ؓ o Hazrat Imam Ahmad bin Hambal ؓ doosri sadee mein paida hue hain. Pas aisey be buniyad ilzaam lagaaney waalo'n ko tauba karni chahiye is tarha ki gustaaqhi se baaz ajaana chhahiye. Na maloom is qism ke log qiyamat ke din kya jawab de'nge. Jabkey duniya mein inka koi jawab nahi.

Is tafseel se saaf zaahir hai ke

Islam naam hai	Quran o Hadees par amal karney ka
Islam mehdoon hai	Quran o Hadees ke daaera mein
Islam mukammal deen hai	Iski tasdeeq wahee e ilaahi Quran se hoti hai.

Allah Ta'ala ne hamare Nabi Mohtaram Muhammad ﷺ ke hajjatul wida'a ke mauqe par ye aayat e kareema

¹ With Date

² Tarafdaari, Rishtheydaari, Qaraabat

Aaj Mainey Tumhara Deen Kaamil Kar Diya Aur
Tumpar Apni Nemat Poori Kardi Hai Aur Mainey
Islam Ko Tumhara Deen Pasand Kiya Hai. ³

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ
الْإِسْلَامَ دِينًا

Naazil farmaa kar islam ke mukammal honey ki mohar lagaadi. Iska koi musalman inkar nahi kar sakta. Lehaza is ayat e kareema ki maujoodgi mein kisi musalman ummati ko hargiz ye haq nahi ho sakta ke islam mein koi nai cheez daqhil karey yaa koi cheez khaarj karey yaa kisi cheez ki kamee samajh kar izaafa karey. Agar koi ummati islam mein is qism ki daqhal andaazi kareyga to wo nauzubillah is ayat e kareema ka munkir hoga aur aisey logo'n ka qiyamat mein kya hashar hoga? Ghaur kare'n.

Allah Ta'ala ne Quran e Kareem mein baar baar takeed ke sath kai jagah farmaya:

Ataa-at Karo Allah Ki Aur Ataa-at Karo Rasool Ki ⁴

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Aur irshad e Nabawi ﷺ hai ke Musa عليه السلام ki ummat mein 72 firqey the, mere baad meri ummat mein 73 firqey ho'nge. Jinmey se 72 firqey dozaqhi ho'ngay aur ek jannati hoga. Sahaba Ikram ﷺ ne dariyaft kiya: Yaa Rasool Allah ﷺ wo kaunsa firqa hoga? Aap ﷺ ne farmaya: ما انا عليه و اصحابي jis raah par main hu'n aur mere sahaaba ﷺ. Pas jabkey hamarey Nabi Mohtaraf Hazrat Muhammad ﷺ ne Jannat ke raastey ki pehchaan saaf taur par batlaadi hai to phir hamko doosrey raastey ki zaroorat baaqi naa rahi. Iskey bawajood agar koi shaqs kisi ummati ke taur tareeqe ko tarjeeh deta hai aur is par amal karta hai to wo kis maqam ko haasil karta hai, khud apni aqal e saleem faisla karle.

Mere azeez dosto! Issey saaf malum hua ke islam khaalis Quran o Hadees hai. Is par amal karney waala falah darain ka mustahiq hai. Ye ibteda e islam se hai, koi naya mazhab nahi hai. Aur naa naya firqa, balkey ek jamat hai jo Quran o Hadees par amal karti hai.

Abh tadween e hadees ki nisbat arz karna hai ke hadees ki tadween mubaarak ahed e Nabuwwat ﷺ mein hui hai. Hadees ka zaqheem majmua ahed e nabuwwat ﷺ mein maujood tha. Iskey baad ek doosrey se Khulafa e Rashedeen ﷺ aur Sahaba Ikram ﷺ ke paas muntaqil hota raha kisi ney likh liya to kisi ne zabani yaad kar liya.

Agar ye naa hota to Quran e Azeem ush Shaan aur Hadees e Rasool Allah par amal karna naa mumkin tha.

Lehaza pehli sadee mein hadees ka majmua paaya jaana musallama hai. Iskey baad doosri sadee mein Aimmah Arba'a o mohaddiseen ne mazeed hadeeso'n ko jama karkey kutub e hadees likhi hain. Ye amar to musallama hai sarey aalam ke ulama e ikram khaas o aam iski tasdeeq kartey hain aur issey muttafiq hain.

Doosri aur teesri sadee ka daur aimma o mohaddiseen ka raha, is waqt agar koi masla darpesh aata to log aimma se maraajeat5 kartey wo Quran o Hadees se yaa apni raae o qiyaas pesh kartey hue khauf e khuda aur taqwa ki binaa par saar irshad bhi farmate they ke agar ye Quran o Hadees ke khilaf ho to isey chhod do. Is lehaz se goya sab ke sab aimma aur is daur ke musalman Quran o Hadees par hi amal kartey the.

Aimma aur is daur ke musalman Quran o Hadees par hi amal kartey the. Tamam aimma ne acchi aur sacchi baate'n kahi hain. Inkey aqwaal qabil e ehteraam hain, jo aagey risaaley mein pesh hain. Wo aimma aabid o

³ Surah Maeda: 03

⁴ Surah Taghabun: 12

⁵ Rujoo kartey, (T: Unki taraf masley ka hal talash karney ke liye aatey)

muttaqi, parhezgaar o muwahhid, muttabe sunnat, Quran o Hadees ke paaband salaf e saleheen ka namoonah tha. Kisi ne bhi apni taqleed o nisbat, firqa bandi ke liye nahi farmaya aur naa hi koi apni taraf se ilaaheda ilaaheda mazhab murattab karkey raaej kiya. Lehaaza inkey aqwaal ke mutaabiq

Agar Ho Muqaali To Amal Karkey Bataao

Bantey Ho Wafadaar To Wafaa Karkey Bataao

Allah Ta'ala aimma ki qabro'n ko noor se bhar dey aur inhe'n apni rahmat se nawaaze. Ameen.

Mere azeez bhaiyyo'n! Pehli sadee to kya teesri sadee mein bhi taqleed e shaqsi o nisbat e aimma ke naam ka firqa Hanafi, Maaliki, Shafai, Hambali ka wajood naa tha. Hosh o hawas se kaho ke naya kya hai? aur puraana kya hai?

Chauthi sadee se taqleed e shaqsi ki ibteda hui, magar nisbat aimma naam ke firqo'n ka wajood amal mein naa yaa. Is maqam par bhi ye baat tasleem karna hogi ke chauthi sadee mein bhi is nisbat e aimma ka naam manzar e aam par naa tha.

Sunn waari ka lehaz kartey hue abh kutub e fiqha ki ibteda ko pesh kiya jaa raha hai iskey baad taqleed e shaqsi ki nisbat mazeed aagey tafseel pesh ki jaaegi.

Fiqha ki pehli kitab Qudoori 428 hijri mein likhi gai hai, iskey baad aur kutub e fiqha likhi gae'n, is tarha kutub e fiqha ki tadween paa'nchwee'n sadee se hui. Taqaabul kare'n ke tadween e hadees ki buniyad ibtedaa e islam se hi hai aur isalm ki buniyad Quran o Hadees hai. Lehaza Quran o Hadees par amal qadeem se hona azhar min ash shams hai. Taqleed ki nisbat mazeed tafseel ye hai ke chauthi sadee ya chetti sadee tak taqleed ka silsila jaari raha. Jab iski raftaar roz-ba-roz badhti gai to is waqt ke salateen ka mailaan bhi taqleed ki jaanib hota gaya. Yaha'n tak ke 665 hijri mein salateen ki jabit se aksar maqamaat par firqabandi ke sath nisbat e aimma o mazaahib e hanafi, maaliki, shafai, hambali ke 4 qaazi muqarrar hue.

Lehaza saatwee'n sadee se in naamo'n ki nisbat manzar e aam par aai aur taqleed e shaqsi ka aghaaz hua. In nae firqo'n aur mazhabo'n ko is tarha satwee'n sadee mein daqhil e islam kiya gaya. Ghaur karney ki ek khaas baat ye hai ke saatwee'n sadee mein ek khaalis islam ke 4 hissey karkey kutub e fiqha ko mazhab e aimma tarteeb dekar ek ek hissa mazhab ka muqalleden e aimma ne iqhteyar kar liya. Is par turrah ye ke isko qadeem, aur ibteda e islam se saatwee'n sadee tak ke Quran o Hadees par amal karney waalo'n ko jadeed kehney ki juraa-at karney lagey ye kis qadar naa-insaafi ki baat hai.

Khoob yaad rakho aur yaqeen karo ke aqhirat ki pehli manzil qabar hai, jisey aqhirat ke imtehan ka pehla parcha kehna bejaa naa hoga. Allah Ta'ala ki taraf se 3 sawalaat kiye jaa'e'nge, jinme hargiz naa poocha jaaega ke tera mazhab kis imam ka hai? aur ter imam kaun hai? balkey 3 sawalaat wohi ho'ngey jo hamare Nabi Mohtaraf Allah ke Rasool Hazrat Muhammad ﷺ ne batlaae hain ke:

Tera Rab Kaun Hai? من ربك ؟

Tera Deen Kya Hai? ما دينك ؟

Tera Nabi Kaun Hai? ماهذا الرجل الذى كان فيكم ؟

Inkey jawabaat you'n deney ho'ngey aur ye jawabaat bhi Allah ke Rasool ne waazeh farmadiye hain:

Mera Rab Allah Hai ربي الله

Mera Deen Islam Hai ديني الاسلام

Mere Nabi Allah Ke Bandey o Rasool Hazrat

Muhammad Mustafa ﷺ hain. ⁶

Is tarha qabar ke sawalaat ke jawabaat se kamiyaabi hogi aur azab e qabar se najat mileygi ye saheeh jawabaat isi ko naseeb ho'ngey jisney duniya ki zindagi mein khalis islam par amal kiya ho. Aur agar iskey bar khilaf amal hua to zahir hai ke jawabat bhi khilaf ho'nge. Aisee soorat mein azab e qabar qiyamat tak hota rahega. Iskey baad roz e mehshar aaega to waha'n sab ke sab jama ho'ngey har ek apney amal ke mutabiq sazaa-jazaa paaega.

Is waqt koi kisi ke kaam naa aaega, albatta amal e saaleh (bamaubab7 Quran o Hadees) najat ka zariya hoga. Irshad e Nabawi ﷺ hai (roz e mehshar) main apney hauz (kausar) par sabsey pehle paho'nchungi, jo mere paas se guzreyga wo is hauz ka paani piye ga aur jisney paani pee liya wo kabhi piyaasa naa hoga. Kuch log mere pas aae'ngey, jinko main pehchaanta hu'nga aur wo bhi mujhe pehchaantey ho'nge, inko mere paas aaney se rok diya jaaega, main kahu'nga ye mere ummati hain. To mujhse kaha jaaega: Aap nahi jaantey ke aapke baad in logo'n ne kya kya nai nai baate'n deen mein nikaali thee'n, to main kahu'nga سحقاً سحقاً لمن غير بعدى doori ho, doori ho, yaani aisey logo'n ko main apney paas se dhutkaar du'nga.⁸

Aur ek doosri riwayat ka khulasa ye hai ke hashar ke roz tamaam log milkar Hazrat Adam عليه السلام ke paas haazir hokar kahe'nge ke Aap Allah Ta'ala ke paas hamari sifaarish keejiye. Wo kahe'nge ke main Allah Ta'ala ke saamen jaaney se darta hu'n, tumhari sifarish karney ko taiyyar nahi hu'n. Tum sab falaa'n falaa'n ke paas jao. To phir tamaam log Hazrat Nuh عليه السلام o Hazrat Ibrahim عليه السلام o Hazrat Musa عليه السلام o Hazrat Esa عليه السلام ke paas jaae'nge. Wo sabkey sab yehi kahe'nge ke Allah Ta'ala ke saamney jaaney se ham dartey hain aur ham is laaeq nahi hain ke tumhari sifaarish kare'n. Tum sab aaqhir Nabi Muhammad ﷺ ke paas jao. Chunachey aaqhir mein Hazrat Muhammad ﷺ ke paas haazir ho'ngey to aap sifarish karney par aamada hokar darbaar e khudawandi ke maqam e Mahmood mein sajda rez ho'ngey aur dua kare'nge Allah ki ijaazat se shafaa-at karke Jannat mein paho'nhchae'nge. ⁹

In riwayaat se saaf zaahir hai ke aab e kausar aur shafaa-at e Rasool ﷺ in logo'n ko hi naseeb hogi jinho'n ne aapki farmabardaari kartey kartey aaqhir saa'ns chhodi hogi.

Ghaur karo! Jab Allah Ta'ala ke maqshsoos paighambaro'n se kisi ki sifarish naa ho saki to phir hamsey ummati ka kya shumaar, kis gintee mein, gharz ke sirf hamarey Nabi Mohtaraf Hazrat Muhammad ﷺ hi sifaarishi ho'ngey. Lehaza islam khaalis yehi hai ke ham muttabe rasool ho'n Quran o Hadees par amal kare'n isme deen o duniya aur aqhirat ki bhalai hai. Taqleed e shaqsi ki nisbat ba lihaaz e sunnwaari mazed tafseel ye hai ke saatwee'n o aathwee'n sadee mein taqleed ka daur taraqqi par raha. Choo'nke salateen ki pushtpanaai thi, nawwe'n sadee ki ibtedaa mein Sultan Farah bin Barqooq ne Makkah Moazzama baitullah shareef ke ehaata mein musalla

⁶ Musnad Ahmad

⁷ (T: According to Quran & Hadees)

⁸ Bukhari & Muslim

⁹ Bukhari

ibraahimi ke alaawa 4 musalley Hanafi, Maaliki, Shafai, Hambali mazhab ke naam se qaaem kar diye. Halaankey ibtedaa e islam se naww'en sadee tak sirf ek hi musalla ibrahimi tha, is tarha ye nae 4 musalley ba-zor Sultan islam mein daqhil kiye gae.

Ye musalley nawwe'n sadee se terhowee'n sadee tak bar qaraar rahey, muqalleteen apney apney musalley par mansoob shuda aqaad ke imam ke sath namaz adaa kartey rahey. Ek musalley ke baad doosrey musalley par namaz adaa karney ka intezaam tha.

Chaudwee'n sadee 1343 hijri mein Shah Abdul Aziz baani Saudi Hukumat ne islam mein nae daqhil shuda in chaaro'n musallo'n ko barkhaast karkey hasb e saabiq sirf ek Musalla Ibrahimi ko apney maqam par qaaem rakha, jo ibtedaa e islam se tha. Jo aaj tak hai, isi musalla ibrahimi se jumla namaze'n adaa hoti hain, aaj kal ke hujjaj e ikram se iski tasdeeq ki jaa sakti hai.

Biradaraan e millat! In tamam waqaaat ki tasreehaat se ye nateeja bar-aamad hota hai ke Quran o Hadees par amal karney waale haq par hain aur ibteda e islam se abh tak is par qaaem o maujood hain, taa-qiyaamat ye jamat baaqi raheygi.

Aajkal ke baaz musulmaano ki missal gumbad mein awaaz lagaane waalo'n ki tarha hai, inki awaal laut kar inpar hi chaspaa'n hoti hai. Wo apney ko qadeem aur doosro'n ko jadeed kehney waaley khud jadeed hokar manzar e aam par aage. Goya ilzam aaed karney waaley khud apney aap ilzaam ke mustahiq hogae.

Mere Muslim bhaiyo! Musalman honey par ye laazim hota hai ke Quran o Hadees par amal kare'n iskey baghair musalman hone ka daawa baatil hai. Ibteda e islam ke musalman ka aur is waqt se lekar aaj tak ke musalman ka aqeeda ek hai. Ye ke Allah ek, Quran ek, Rasool ek, phir aaj ham sab musulmano ko kya hogaya ke islam khaalis Quran o Hadees par amal karkey deen o duniya aur aqhirat ki bhalai haasil naa kare'n. Kya aaj islam se doori ki wajah se ham duniya ke masaaeb o mushkilaat se do-chaar nahi hain?

Kya Allah Ta'ala ki rahmat hamse door nahi hai? kya ye naqsha hamarey saamney nahi hai? agar hai to phir kyou'n naa ham apni zindagi ko islami zindagi banae'n. Aaj ke daur mein is baat ki saqht zaroorat hai ke ek doosrey par ilzamaat ke darwaazo'n ko band kar de'n. Tang-nazri ko chhod de'n, wusa'at nazri se kaam le'n. Islami taleem ka taqaaza o maqsad yehi hai ke saarey musalman aapas mein bhai bhai bankar rahe'n. Ittehad zindagi basar karkey nek aur ek ho jaae'n. Farmaan e khudawandi

Momineen Aapas Mein Bhai Hain. ¹⁰

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

Ke mutabiq amali zindagi guzaar kar Allah Ta'ala ki nemate'n aur rehmate'n haasil kare'n.

Aagey nafs e mazmoon mein ahed e nabuwwat ﷺ mein hadees likhey jaaney ke dalaael o deegar kutub e hadees o kutub e fiqha ki tadween, wilaadat e aimma, o daur e khulafa e rasheden sann waari aur muqhtasar aimma ki zindagi aur inkey aqwaal ki tafsilaat darj hain. Hamari zimmedaari haq baat ko pehs karna hai. Allah Ta'ala taufeeq o hidaayat de. Ameen

Muhammad Ismail Zartargar (rahimahullah)

¹⁰ Surah Hujarat: 10

Da'aa'i Ilallah

Allah Ta'ala apney Rasool Muhammad ﷺ ko muqhatib karkey farma raha hai:

Hamney Aapko Tamaam Logo'n Ke Liye
Khushkhabriya'n Sunaane Waala Aur Daraney Waala
Banaa Kar Bheja Hai. ¹¹

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا

Iskey baad Allah Ta'ala ne apney Rassol Muhammad ﷺ ko hukam de raha hai ke aap apni zaban e mubaarak se sab logo'n ko muqhatib karkey elaan kare'n ke

Aye Logo'n Main Tum Sabki Taraf Allah Ka Rasool
Hu'n. ¹²

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Iskey baad phir Allah Ta'ala ne apne Rasool ﷺ ko daai ilallah banaate hue farmaya:

Aye Nabi, Hamney Aapko Shaahid Aur Bashaarat
Dene Waala Aur Daraaney Waala Banaakar Bheja.
Aap Allah Ta'ala ki taraf se Da'ai Ilallah Hain Aur
Raushan Chiraagh Hain. ¹³

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَدَاعِيًا إِلَى اللَّهِ

بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

Is elaan ke baad islam mein daqhil honey ke liye insan ko kalma e shahaadat (tauheed) ka iqrar iskey sath hi risaalat ka iqrar karna zaroori hota hai. Kalma e shahaadat islam ka pehla rukn hai. Is kalma ka zaban se iqrar karney waala aur dilsey yaqeen rakhney waala musalman kehlaata hai, iskey sath hi Allah aur iskey rasool ke hukam par amal karney waala emandaar kehlaata hai. Goya amal se kalma shahaadat ki tasdeeq hoti hai. Lehaaza Quran o Hadees par amal karna musalman ki nishani hai.

¹¹ Surah Saba: 28

¹² Surah A'araaf: 158

¹³ Surah Ahzaab: 45-46

Quran o Hadees Ki Ta'areef

Quran: Kitab e ilaahi ko kehte hain, jo looh e mahfooz se Allah ke hukam se Hazrat Jibraeel عليه السلام farishtey ke zariye wahree se hamarey piyare Nabi Aqhiruzzama Khaatim al Mursaleen Rahmatullil A'alameen Hazrat Muhammad ﷺ par waqtan fu waqtan thoda thoda karkey 23 saal ke arsa mein utaara gaya.

Hadees ke loghawi maana 'Baat' ke hain

1. Allah Ta'ala ne apney kalaam e paak Quran ko hadees farmaya hai: الله نزل احسن الحديث

Allah Ta'ala Ne Behtareen Kalaam Naazil Kiya Hai. ¹⁴

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ

(Is ayat e kareema mein Quran ko hadees kaha gaya hai)

2.

Pas Allah Ta'ala Aur Iski Ayato'n Ke Bad Ye Kis Baat Par Emaan Laae'nge?. ¹⁵

فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ

(Is ayat e kareema mein Quran ki ayaat ko hadees kaha gaya hai)

3.

Phir Abh Iskey Baad Kis Baat Par Emaan Laae'nge? ¹⁶

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

Tashreeh: Allah ki kitab aur iskey Rasool ﷺ ke ajaane ke baad bhi ye raah e raast par naa aae to abh kis baat ko maane'nge?

(is ayat e kareema mein Allah ki kitab Quran ko Hadees kaha gaya hai) Allah Ta'ala ne apney Nabi Muhammad ﷺ ki baat ko apney kalam e paak Quran mein hadees farmaya hai:

Jab Nabi ﷺ Ne Apni Baaz Aurato'n Se Ek Poshida Baat Kahi. ¹⁷

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا

Ba-maujab farmaan e Ilaahi, Quran ka hadees hona aur Nabi e Mohtaram Muhammad ﷺ ki baat ka bhi hadees hona azhar min ash Shams hai.

Istelah e islam mein Nabi e Mohtarm Hazrat Muhammad ﷺ ki baat yaani Qaul, Fe'el, Aur Taqrer ko hadees kehtey hain.

Qaul: Isko kehtey hain, jo Aap ﷺ ne hukam farmaya.

Fe'el: Isko kehtey hain, Jo Aap ﷺ ne amal kiya.

Taqreer: Isko kehtey hain, jo Aap ﷺ ki maujoodgi mein amal paida hua, aur Aap ﷺ ne sukoot iqhteyar kiya.

¹⁴ Surah Zumar: 23

¹⁵ Surah Jaasiya: 06

¹⁶ Surah A'araaf: 185

¹⁷ Surah Tehreem: 03

Lehaza Quran o Hadees islam ki buniyad hain, iski tasdeeq Allah Ta'ala ka kalam Quran e Paak karta hai.

Pehli Sadee

1. Daur e Nabuwwat (s): Hazrat Muhammad ﷺ ki nabuwwat ka ahed e mubaarak Makka Moazzama mein 13 saal guzra. Iskey baad Makkah Moazzama se hijrat karkey Allah ke hukam se Madina Taiyyaba paho'nche. Is waqt se sunn e hijri ki ibtedaa hui hai. Madina taiyyaba mein nabuwwat ka ahed e mubaarak 10 saal raha.

Is tarha jumla 23 saal daur e nabuwwat ke guzrey, is arsa mein shama e islam ka noor saarey aalam mein phailaa laakho'n ki ta'adaad mein mushrikeen e arab o ajam Musharraf ba islam hue, ye sabkey sab musalman wahee e ilaahi (Quran) o farman e Rasool Hazrat Muhammad ﷺ (hadees) ki itteba kartey they. Iskey baad khulafa e Rashideen ؓ ka daur taqreeban 30 saal guzra, jiski tafseel darj e zail hai.

Daur e Khulafa e Rashideen ؓ:		
1.	Hazrat Abu Bakar Siddiq ؓ ka daur e khilafat 11-13 hijri	2 Saal, 3 Maah, 9 Din
2.	Hazrat Umar Farooq ؓ ka daur e khilafat 13-23 hijri	10 Saal, 5 Maah, 9 Din
3.	Hazrat Usman e Ghani ؓ ka daur e khilafat 23-35 hijri	12 Saal
4.	Hazrat Ali ؓ ka daur e khilafat 35-40 hijri	4 Saal, 9 Maah

Jumla daur e khilafat: 29 Saal, 5 Maah, 13 Din

Is daur ke tamaam musalman sirf wahee e ilaahi (Quran) aur Sunnat e Rasool (Hadees) par amal kartey they.

Dar e Sahaaba ؓ 40-100 hijri, taqreeban 60 saal ka guzra. Is pehli sadee ke aqhri Sahaaba Ikram ؓ ki tafseel darj e zail ain.

1. Madina Taiyyaba ke sahaaba mein Hazrat Suhail bin Sa'ad ؓ ne baa-iqhtelaf riwayat 88 yaa 91 hijri, 96 saal yaa 100 saal ki umar mein wafaat paai.
2. Basra ke sahaaba mein Hazrat Anas bin Maalik ؓ ne baa-iqhtealf riwayat 90 yaa 93 hijri, ziyaada se ziyaada 103 saal ki umar mein wafaat paai.
3. Makkah Moazzama ke sahaaba mein Hazrat Abu Tufail Aamir bin Waasla ؓ sabsey aqhri sahaabi they, jinho'n ne 100 ya baa-iqhtelaf riwayat 110 hijri mein wafaat paai. Is tarha pehli sadee hijri ke khatam ke sath hi Sahaaba Ikram ؓ ka daur khatam hua. Pehli sadee ke ye tamaam musalman Quran o Hadees par amal kartey they, islami taleem ka maakhuz yehi tha, iskey siwa koi doosra naa tha.

Ahed e Nabuwwat Mein Tadween e Hadees Ke Dalaael

Rasool Allah ﷺ ke mubaarak zamaana mein Quran e Majeed ki tarha hadeese'n bhi likhi jaati thee'n, iska badaa ehtemaam o intezam tha.

1. قَيِّدِ الْعِلْمِ Ilm aur Hadees ko likh kar muqeed kar liya karo. ¹⁸
 2. اَكْتُبُوا وَلَا حَرَجَ Hadeeso'n ko likho, koi harj nahi. ¹⁹
 3. اَكْتُبِ الْاَبَى شَاه Abu Shah ko meri hadees o khutba likh kar de do. ²⁰
 4. اسْتَعْنِ بِمِيزَانِكَ وَأَوْمًا بِيَدِهِ (Aye Abu Raafe'e) Apney daae'n hath se meri hadees likh liya karo. ²¹
 5. وَاكْتُبِ إِلَى مَنْ يَلْفِظُ بِالْإِسْلَامِ Kalma-go musalmano ka naam likh kar mujhey do. ²²
 6. Madina ke yahoodiyo'n ko Saheefa e Aman likhwaa kar diya tha. Rasool Allah ﷺ ne apney aur yahood aur deegar musalmano'n ke liye aman naama likhwaa diya. ²³
 7. Hudaibiyya mein sulah naama likhwaaya gaya. ²⁴
 8. Muhammad ﷺ ne Ali ؑ ko ek risaala likhwakar diya, jisme Madina ka Haram hona, masaael jaraahaat, oo'nto'n ki umre'n, zameeno'n ke ehkaam, zubah li ghairillah ki hurmat, zameen ki chori par la'anat, waledain ko buraa kehne par la'anat, bida'ati ko panah dene par la'anat waghaira ke masaael the.
 9. Ali ؑ farmatey hain, hamney Rasool Allah ﷺ se Quran e Majeed likha hai aur is saheefa yaani hadees ke is risaala ko. ²⁵
 10. Ibne Umar ؓ famate hain ke Rasool Allah ﷺ ne Kitab us Sadaqah likhwai phir aapka inteqal ho gaya. Ye kitab haakimo'n ke paas rawaana naa ki jaa saki, ke aapke baad Abu Bakar ؓ ne ispar amal kiya. Phir Abu Bakar ؓ ke baad Umar ؓ ne is par amal kiya. Ye kitab Umar ؓ ke khandaan mein mehfooz rahi. Umar ؓ ke potey Saalim ؓ ne ye kitab Imam Zohri ؒ ko padhney ke liye di, jisey Imam Zohri ؒ ne yaad kar liya. Iski naqal Khalifa Umar bin A. Aziz ؓ ne karaai. ²⁶
 11. Muhammad ﷺ ne apney aqhri ahed mein hadees ki ek zaqheem kitab jisme tilaawat e QeM, namaz, roza, zakat, talaq, a'ataaq, qisaas, diyyat aur deegar faraaez o sunan aur kabeera gunaho'n ki tafseel tehreer karwaa ke Umro bin Hazam ؓ sahaabi ki ma'arefat Yemen waalo'n ke paas bhijwaai thi. ²⁷
- Jamaiyat ke masaael ke lehaz se is kitab ko hadees ki pehli kitab kehna chahiye jo Muhammad ﷺ ne khud hi likhwaai hai, isi tarha sardaraan e arab, shahaan e a'ajam ko dawat e islam ki tehreere'n bheji thee'n.
12. Harqil badshah ne Rasool Allah ﷺ ka wo naama e mubaarak mangwaaya jo aapne Wahiya Kalbi ko 6 hijri mein dekar basrah ke haakim ke paas bheja tha, isne wo Harqil ke paas bhijwaaya. ²⁸

¹⁸ Haakim: Bayan ul Ilm: V1 P73

¹⁹ Majmua Az Zawaad: P60

²⁰ Bukhari & Muslim

²¹ Tirmizi: 382

²² Bukhari: V1 P432

²³ Abu Dawood: V2 P25

²⁴ Bukhari: V1 P372

²⁵ Bukhari

²⁶ Abu Dawood, Mustadrak Haakim: V1 P292

²⁷ Darqutni, Darmi, Baheghi, Musnad Ahmad, Ibne Khuzaima, Ibne Hibban, Muwatta Imam Malik, Sunan Nasai.

²⁸ Bukhari: V1 P4

13. Maaz ؓ ke sahebzaade ka inteqal Madina Munawwara mein goaya, Maaz ؓ Yemen mein the, inhe'n badaa ranj aur afsos hua to Rasool Allah ﷺ ne Maaz ؓ ke paas ta'aziyat naama tehreer karwaa kar rawaana farmaya. 29
14. Abu Huraira ؓ se marwi hai ke Sahaba Ikram ؓ mein mujhse ziyaada ahadees e Rasool ﷺ ko riwaayat karney waala koi nahi hai, magar Abdullah bin Umar ؓ issey mustashnaa hain. Is liye ke wo hadeeso'n ko likha kartey the aur main likhta nahi tha. Sirf zabaani yaad kar liya karta tha.
15. Abu Huraira ؓ 5376 hadeeso'n ke haafiz the.³⁰
 Hazrat Basheer bin Naheek ؓ (tabai) se marwi hai ke main Abu Huraira ؓ se hadeese'n suntan tha to likh liya karta tha. Phir jab mainey inse ruqhsat honey ka irada kiya to wo kitab lekar inki khidmat mein haazir hua aur padh kar sunaaya phir insey dariyaft kiya ke ye sab wohi hadeese'n hain, jo maine aap se suni hain? Farmaya: Haa'n. 31
16. Rasool Allah ﷺ ne marz ul maut mein ehkaam e zarooriya jaise jazeera arab se mushrikeen o yahood ka iqhraaj, wafood ki khaatirdaari, tajheez, jaish e usaama (rz), qabar e nabawi ﷺ ko sajdagaah naa bananey aur khilafat Abu Bakar ؓ waghaira umoor tehreer karaaney ke liye qalam o dawaat aur kaaghaz talab farmaya. 32
 Behre haal is qism ke Nabawi ﷺ noshtey bahot hain, mazmoon ki tawaalat ke khauf se muhtasar pesh kiya gaya hai. Jinse saaf zaahir hai ke Muhammad ﷺ apni zindagi hi mein apni hadeeso'n ko khaas ehtemaam se mauqa ba-mauqa likhwaaya kartey they. Chunachey, muta'addid Ashaab e Ikraam ؓ ne in ahadees ko jama o mehfooz kiya, mazeed tafseel darj e zail hai:
17. Ek saheefa 'Saadeqa' ke naam se mashoor hai. Jisey Umro bin al A'aas ؓ ne taiyyar kiya tha, isme 1000 se kuch kam hadees'en hain, jo musnad Ahmad mein maujood hain.
18. Ek saheefa 'Saheeha' ke naam se mashoor hai, jisey Hamam bin Munabba, Abu Huraira ؓ ke shagird ne taiyyar kiya hai. Iski ahadees bhi Musnad Imam Ahmad mein majood hain. Aur Imam Bukhari o Muslim ne bhi apni kitabo'n mein shamil ki hain. Is majmua ka qalmi nusqha abh tak Damascus o Berlin ki liberariyo'n mein mehfooz hai.
19. Ek saheefa Musnad Abu Huraira ؓ ke naam se yaad kiya jaata hai. Isme Abu Huraira ؓ ki tamaam marwiyaat maujood hain ur iska qalmi nusqha Germany ki library mein maujood hai.
20. Ek saheefa Ali ؓ ke naam se mashoor hai.
21. Hajjatul Wida'a ke khutba ko Rasool Allah ﷺ ke hukam se likha gaya.
22. Ek saheefa Jabir bin Abdullah ؓ ke naam se mashoor hai, jisey inke 2 shagird Wahab in Munabba aur Salman bin Qais Lashkari ne taiyyar kiya tha.
23. Saheefa Ayesha (rz), jisey Umro bin Zubair ؓ ne taiyyar kiya tha.
24. Ek saheefa Abdullah bin Abbas ؓ ke naam se mashoor hai. Is silsila mein Saeed bin Hilal riwayat kartey hain ke Anas ؓ ne apna saheefa hame'n dikhlaya aur kaha ke ye ahadees maine Rasool Allah ﷺ se sunee'n aur likh lee'n. Phir maine Rasool Allah ﷺ ko dikhe'n aur Aap ﷺ ne inki tasdeeq bhi farmadi.³³

²⁹ Mustadrak Hakim: V3 P373, Tareeqh Khateeb: V3 P89

³⁰ Bukhari & Tirmizi

³¹ Sunan Daarmi

³² Bukhari: V1 P449 & Muslim: V2 P42

³³ Tafsilaat ke liye dekhe'n Itteba'a Sunnat Ke Masa'el by Iqbal Kailani

Doosri Aur Teesri Sadee Hijri

Wilaadat e Aemma Arba'a ﷺ

Naam	Sunn e Wilaadat	Sunn e Wafaat	Umar	Saakin	Tasneef
Imam Abu Hanifa ﷺ	80 Hijri	150 Hijri	70 Saal	Kufa	-----
Imam Maalik ﷺ	93 Hijri	179 Hijri	86 Saal	Madina Munawwara	Muwatta Imam Maalik
Imam Shafai ﷺ	150 Hijri	203 Hijri	54 Saal	Misr, Baghdad	Musnad e Shafai
Imam Ahmad ﷺ	150 Hijri	241 Hijri	77 Saal	Damascus	Musnad Ahmad

Doosri sadee hijri se Aemma Arba'a ka daur shuru hua. Hamarey Nabi Mohtaram ﷺ se tarbiyat yaafta Sahaaba Ikraam ﷺ Allah ko piyaarey ho gae. Aae din masaael ki maraajea'at ke liye Sahaba ﷺ ka fuqdaan hogaya. Yaha'n se millat e islamiya ki azmaesh ka daur shuru hua.

Abh yehi hazraat A apney apney ilaaqa meina waam un naas ke liye marje'e rushd o hidaayat bahey hue the. In hazraat ke paas koi masla aata to Quran o Hadees pesh kartey yaa apni raae o qiyaas se kaam letey aur Allah se dartye hue ye elaan kartey ke اذا صح الحديث فهو مذهبي ke Saheeh Hadees Hi Mera Mazhab Hai.

1. Imam Abu Hanifa ﷺ ne Kufa mein zindagi guzari, jaha'n ka siyaasi shiraaza muntashir tha. Wo Maqhtal e Hussain ﷺ raha, Ahle Tashe'e ka markaz tha, waha'n Imam e Mausooof ko bahot kam ahadees haasil huee'n. Jiski wajah se ziyaada tar masaael wo raae o qiyaas se hal kartey the. Aur sath hi ye hidaayat detey ke اتركوا قولى على قول رسول الله yaani Nabi e Kareem ﷺ ki hadees ke muqaabil meri baat radd kardo.
2. Imam Maalik ﷺ ne shaher e Madina Munawwara mein zindagi guzaar kar hattal maqdood Nabi e Kareem ﷺ ki ahadees ko jama kiya aur apni kitab ka naam 'Muwatta' rakha, jiski wajah se masaael mein inki raae bahot kam milti hai.
3. Imam Shafai ﷺ ka pehla daur basra mein aur doosra daur misr mein guzra, hattal maqdood inho'n ne Nabi e Kareem ﷺ ki ahadees ko apni kitab mein jama kiya aur inka naam 'Musnad e Shafai' rakha.
4. Imam Ahmad bin Hambal ﷺ bhi jama'a hadees mein mashghool rahey, Ahadees e Nabawi ﷺ ka bahot saa hissa inke hath aaya, apni kitab ka naam 'Musnad Ahmad' rakha. Imam Mausooof ke saarey masaael raae o qiyaas se beniyaaz hain.

Bahaisiyat majmooi, ye daur Aemma Arba'a bhi taqwa ke lehaaz se Quran o Hadees ki maraajea'at ka tha. Agar kisi Imam ki jaanib se koi raae qaaem hoti to wo aarzi rehti. Hadees e Rasool ﷺ ke miltey hi barqhaast ho jaati.

Aqwaal e Aimmah Arba'a

Allah Ta'ala rehmate'n naazil farmae tamaam imaamo'n par, ke inho'n ne kitni haq baate'n kahee'n hain.

Aqwaal Imam Abu Hanifa Noman bin Saabit

1. Imam Abu Hanifa رحمہ اللہ famate hain:

- a. Ke Mere Qaul Par Fatwa Dena Haraam Hai, Jab Tak Meri Baat Ki Daleel Malum Naa Ho.³⁴
- b. Jab Mera Qaul Quran Ke Khilaf Ho To Isey Chhod-do. Logo'n Ne Poocha Jab Aapka Qaul Hadees Ke Khilaf Ho? Farmaya Is Waqt Bhi Chhod-do. Phir Poocha Sahaba رضی اللہ عنہم Ke Farmaan Ke Khilaf Ho To? Kaha Tab Bhi Chhod-do.³⁵
- c. Jab Dekho Kere Hamarey Qaul Quran o Hadees Ke Khilaf Hain To Quran o Hadees Par Amal Karo, Aur Hamarey Aqwaal Ko Diwaar Par De Maaro.³⁶
- d. Imam Abu Hanifa رحمہ اللہ ka ye qaul aab e zar se likhney ke laaeq hai, farmatye hain: Saheeh Hadees Hi Mera Mazhab Hai.³⁷ Jo Hadees Se Saabit Ho Sar Aa'inkho'n Par Hai.³⁸
- a. Meri Taqleed Naa Karna Aur Naa Maalik رحمہ اللہ Ki Aur Naa Kisi Aur Ki Taqleed Karna Aur Ahkaam e Deen Waha'n Se Lena Jaha'n Se Inho'n Ne Liye Hain, Yaani Quran o Hadees Se.³⁹

In aqwaal se ye baat roz e raushan ki tarha saaf zaahir hai ke Imam Abu Hanifa رحمہ اللہ ka aqeeda mazhab e Quran o Hadees hai. Jo masla Saheeh Hadees se saabit ho wo qabil e amal hai. Iskey alaawa farmaya ke meri taqleed naa karna aur naa hi baghair daleel ke meri baato'n ko manna, sirf Quran o Hadees par amal karna. Imam Mausoo'f ne kitni haq baat kahi hai. Allah Ta'ala inki qabar ko noor se bhar de. Ameen.

Aqwaal Imam Maalik bin Anas

2. Imam Maalik رحمہ اللہ farmatey hain:

- b. Duniya mein koi shaqs aisa nahi ke jiski baaz baate'n durust aur baaz ghalat naa ho'n. Phir Iski Durust Baate'n Leli Jaati Hain Aur Ghalat Rad Kardi Jaati Hain, Siwaa E Muhammad صلی اللہ علیہ وسلم Ke, Inki Tamaam Baate'n Saheeh O Durust Aur Maan Hi Leney Ke Laaeq Hain. Ek Baat Bhi Saari Zindagi Chhodney Ke Qaabil Nahi.⁴⁰
- c. Main Sirf Ek Insan Hoon. Kabhi Meri Baat Durust Hoti Hai Aur Kabhi Ghalat, To Tum Meri Is Baat Ko Jo Quran o Hadees Ke Mutaabiq Ho, Le Liya Karo Aur Is Baat Ko Jo Iskey Khilaf Ho Chhod diya Karo (Yaani Meri Jaamid⁴¹ Taqleed Mat Karo)⁴²
- d. Pas Tum Meri Raae Par Baghaur Nazar Karo Aur Agar Wo Quran o Sunnat Ke Muwaafiq Ho, To Qabool Karo Aur Jab Khilaf Dekho to Tark Kardo.⁴³

³⁴ Mizan by She'eraani; Aqd al Jaiyyid: P70

³⁵ Aqd al Jaiyyid: 53

³⁶ Mizan by She'eraani, Aqd al Jaiyyid: P53

³⁷ Aqd al Jaiyyid

³⁸ Zafar al Maani

³⁹ Tohfah al Ziya Fee Bayan al Abraa

⁴⁰ Aqd al Jaiyyid: P70

⁴¹ Jamaa Hua, Thos, Patthar, Be His o Harkat (T: andhee taqleed)

⁴² Jalab al Munfa'ah: 74

⁴³ Al Jame'e by Ibne Abdul Bar: V2 P32

Aqwaal Imam Muhammad bin Idrees Shafai

3. Imam Shafai ر.ه. ne farmaya:

- e. Jab Main Koi Masla Kahu'n Aur Rasool Allah ر.ه. Ne Mere Qaul Ke Khilaf Kaha Ho to Jo Masla Hadees Se Saabit Ho, Wohi Ooola Hai, Pas Meri Taqleed Mat Karo. ⁴⁴
- a. Jab Saheeh Hadees Mil Jaaye (jaano ke) Mera Mazhab Wohi Hai Aur Jab Mere Kalaam Ko Hadees Ke Muqhalif Dekho To (khabardar) Hadees Par Amal Karo Aur Mere Kalaam Ko Diwaar Par De Maaro. ⁴⁵
- b. Imam Shafai ر.ه. ne apni taqleed aur ghair ki taqleed se mana kiya hai. ⁴⁶

Aqwaal Imam Ahmad bin Hambal

4. Imam Ahmad bin Hambal ر.ه. ne farmaya:

- a. Hargiz naa Meri Taqleed Karna Aur Naa Imam Maalik ر.ه. Ki Aur Naa Imam Shafai ر.ه. Ki Aur Naa Imam Auzaai ر.ه. Ki Aur Naa Imam Sauri ر.ه. Ki. Jaha'n Se Ye Tamaam Deen Ke Ehkaam o Masa'el Letey The, TumBhi Waheen (Quran o Hadees) Se Hi Lena. ⁴⁷
- b. Kisi Ko Allah Aur Iskey Rasool Ke Sath Kalaam Ki Gunjaaesh Nahi Hai. ⁴⁸

In chaaro'n mohtarafm imaamo'n ke aqwaal se ye baat saaf zaahir hoti hai ke inho'n ne Rasool Allah ر.ه. ki hadees ke mutabiq ما انا عليه واصحابي ka raasta iqhteyar karney ka hukam farmaya. Ye sab ke sab Quran o Hadees par amal kartey the. Yehi inka mazhab tha, in chaaro'n buzrugo'n ne apni taqleed se mana'a kiya aur kisi ne bhi ilaaheda mazhab apney naam se mansoob karkey murattab nahi kiya. Nabi e Kareem ر.ه. ne farmaya sab se behtar ahle zamaana merey hain, phir wo jo inkey baad waaley hain, apney zamaana ke baad 2 zamaano'n ka zikar kiya. ⁴⁹

Allama Ibne Hajar ر.ه. farmate hain Tabey Tabaeen 220 baras tak zinda rahey. Inke zamaane mein bhi kisi khaas shaqs ki taqleed o khaas shaqs ka mazhab kisi kaa naa tha. Mohtaram Aamma ke shagirdo'n ne baaz masa'el mein iqhtelaaf kiya hai. Is liye ke wo muqallid naa the. ⁵⁰

Allama Sanad bin A'taan ر.ه. tehreer farmate hain ke Sahaba ر.ه. ke zamane mein kisi kahash shaqs ke naam ka mazhab naa tha, jiski taqleed ki jaati ho. Behrehaal Quroon e Salaasa mein taqleed ka wajood naa tha.

⁴⁴ Aqd al Jaiyyid: P54

⁴⁵ Aqd al Jaiyyid: 70

⁴⁶ Aqd al Jaiyyid

⁴⁷ Aqd al Jaiyyid: 70

⁴⁸ Aqd al Jaiyyid

⁴⁹ Bukhari

⁵⁰ Fathul Baari: Paara 14 Baab Fazaa'el Ashaab an Nabi (s)

Naam Mohaddis	Wilaadat	Wafaat	Umar	Saakin	Kutub e Hadees
Abu Muhammad Abdullah bin A. Rahman Fazal ر.ھ	180 Hijri	255 Hijri	74 Saal	Samarqand	Sunan Daarmi
Abu Abdullah Muhammad bin Ismail Bukhari ر.ھ	194 Hijri	256 Hijri	62 Saal	Bukhara	Saheeh Bukhari
Abu Dawood Sulaiman bin Asha'at ر.ھ	202 Hijri	275 Hijri	73 Saal	Basrah	Sunan Abu Dawood
Abul Hasan Muslim bin al Hajjaj ر.ھ	204 Hijri	261 Hijri	57 Saal	Nishapur	Saheeh Muslim
Abu Esa Muhammad bin Esa bin Soorah at Tirmizi ر.ھ	209 Hijri	279 Hijri	70 Saal	Khorasaan Tirmiz	Jame Tirmizi
Abu Abdullah Muhammad bin Yazeed bin Majja Rabai'l ر.ھ	209 Hijri	273 Hijri	64 Saal	Iraq	Sunan Ibne Majja
Abu A. Rahman bin Ahmad Bin Shuaib ر.ھ	215 Hijri	303 Hijri	88 Saal	Qazween Khorasan	Sunan Nasai
Abu Hasan bin Ali bin Umar ر.ھ	305 Hijri	385 Hijri	80 Saal	Baheqhi Nishapur	Baheqhi
Shaikh Waliuddin Muhammad bin Abdullah Khateeb ر.ھ	435 Hijri	516 Hijri	80 Saal	Maroo Tibriz	Mishkat

Mashoor kubut e ahadees darj ki gai, inkey alaawa kai kutub ahadees likhi gai hain.

Aqwaal Shaikh Abdul Qadir Jilaani

Shaikh A. Qadir Jilaani ؒ ki wilaadat 470 hijri aur wafaat 561 hijri, umar 91 saal, saakin Baghdad, tasaneef: Ghuniyatut Talebeen, Fathul Ghaib, Fathur Rabbani.

Shaikh A. Qadir Jilaani ؒ ne apney kitab Fathul Ghaib mein kitni zabardast naseehat o hidaayat farmai hai, mulaaheza ho.

'Quran o Hadees ko apna imam banalo aur ghaur o fikar ke sath inka mutalea kar liya karo, idhar udhar ki bahes o takrar aur hirs o hawas ki baato'n mein naa pha'ns jaao. Sirf Kitabullah aur Sunnat e Rasool ﷺ par amal karo aur ye haqheeqat samajh lo ke Quran ke alaawa hamarey paas amal ke qaabil koi kitab nahi aur Muhammad ﷺ ke siwa hamara koi rehbar nahi, jiski ham tabedaari kare'n. Kabhi Quran o Hadees ke daere se baahar naa ho jaana aur naa khuwahihs e nafsaani aur aghwaa e shaitaani tumhe'n seedhey raastey se bhatkaa de'ngi. Yaad rakho insan Auliya Allah ke darja par bhi Kitabullah o Sunnat e Rasool Allah ﷺ par amal karney se hi paho'nch sakta hai.' ⁵¹

Taqleed e Shaqsi Ki Tareef

1. Muqallid ki daleel iskey mujtahid (Imam) ka qaul hai. Naa wo khud tehqheeq kar sakta hai aur naa apney imam ki tehqheeq par ghaur kar sakta hai. ⁵²
2. Taqleed kehtey hain Ghair e Nabi (Imam o Mujtahid) ke qaul ko baghair iski daleel jaaney maan lena. ⁵³
3. Mulla Ali Qaari Hanafi ؒ farmatey hain. Ghair e Nabi (Imam) ke qaul ko baghair daleel manna taqleed hai. ⁵⁴
4. Muqallid ki daleel sirf iskey imam ka qaul hi hai. Muqallid sirf yehi kahey ke masla ka hukam yehi hai. Kyou'nke mere imam ki raae yehi hai aur jo raae mere imam ki ho mere nazdeek saheeh hai. ⁵⁵
5. Imam ka qaul, Muqallid ki daleel. ⁵⁶
6. Sirf Imam ke qaul par amal kiya jaae aur isi ke mutaabiq fatwa diya jaae. ⁵⁷

Taqleed ka matlab ye hai ke muqallid jis imam ki taqleed kar raha hai, wo sirf is imam ke qaul par hi chaley. Tehqheeq karna, daleel chhahna taqleed ko tod dena hai. Ba-alfaaz e deegar, taqleed ibaat hui, ghair e nabi ki baato'n ko baghair daleel sharai Quran o Hadees sharai haisiyat se maan lena aur amal karna.

⁵¹ Fathul Ghaib

⁵² Musallam as Suboot, Mujtabaai

⁵³ Jawaame ul Jawaame

⁵⁴ Sharha Qaseeda al Maali

⁵⁵ Tauzeeh Talweeh

⁵⁶ Tauzeeh Talweeh

⁵⁷ Durrey Muqhtar: V1

Chauthi Sadee

Taqleed e shaqsi ki ibteda chauthi sadee mein hui. 58 Tazkiratul Huffaz P202 mein hai ke Rasool e Kareem ﷺ se lekar teeno zamaano'n, khair ul quroon tak taqleed ka wajood hi na tha. Khair ul quroon ke baad taqleed ka wajood paaya jaata hai. Chauthi sadee taa chetti sadee tak isi tarha taqleed ka silsila raha.

Sann e wari ka lehaaz kartey hue kutub e fiqha ki ibteda ko pesh kiya jaa raha hai.

Naam Kitab	Sann e Tasneef	Naam Kitab	Sann e Tasneef
1. Qudoori (Fiqha ki pehli kitab)	428 Hijri	15. Khulaasa Kaidaani	9th Hijri
2. Hidaaya (Fiqha ki motebar kitab)	593 Hijri	16. Heeliya	9th Hijri
3. Fataawa Qaazi Khan	6th Hijri	17. Bahrur Raaeqh	10th Hijri
4. Fataawa al Waahiya	6th Hijri	18. Ghuniya	10th Hijri
5. Muniya al Musalla	7th Hijri	19. Tanweer ul Absaar	10th Hijri
6. Quniya	7th Hijri	20. Zaqqheera al Oqhba	10th Hijri
7. Kanz ud Daqhaaeqh	710 Hijri	21. Durrey Muqhtar	1011 Hijri
8. Sharha Wiqaaya	745 Hijri	22. Fataawa Khairiya	11th Hijri
9. Nihaaya	8th Hijri	23. Fataawa Alamgiri	1118 Hijri
10. Inaaya	8th Hijri	24. Maala BadMu	1225 Hijri
11. Tahaawi	8th Hijri	25. Behishti Zewar	1225 Hijri
12. Jaame ar Ramooz	8th Hijri	26. Maraaqi al Falaah	13th Hijri
13. Fathul Qadeer	9th Hijri	27. Umdatur Raaya	13th Hijri
14. Bazaaziya	9th Hijri		

Mazkoraah mashoor kutub e fiqha ke alaawa fiqha ki kai kitabe'n likhee'n gae'e'n. Jinhe'n baqhauf e tawaalat darj nahi kiya gaya.

⁵⁸ *Elaam al Muwaqqeen: V1 P222*

Saatwee'n Sadee

Saatwee'n Sadee hijri mein pehli martaba 4 qaazi (nisbat e aimma) muqarrar kiye gae aur rafta rafta muqalleddeen ki ta'adaad badhti gai aur salateen ka mailaan bhi taqleed hi ki taraf hogaya. Har ek badshah apney khayal ka qaazi muqarrar karta gaya aur har ek firqa apney apney mazhab ko farogh deta gaya. Nez ek doosrey ko maghloob o zer karney ki tadbeere'n karney laga. Bilaa aakhir Shah Baibars⁵⁹ ne 665 hijri Misr o Qaahera mein 4 mazaahib ke 4 qaazi Hanafi, Maaliki, Shafai, Hambali muqarrar kiye. Yehi tareeqa jaari ho gaya, sarkaari taur par 4 mazaahib ko barhaq tasleem kar liya gaya. Is tarha bazor salateen ye noo-ejaad mazaahib islam mein daqhil kiye gae.

Deen e Haq RaaChaa Mazhab Saa Khatnad Ruqhn Dar Deen Nabi ﷺ Indaa Khantad

Ek deen e islam ke 4 tukdey kar diye gae, ye nisbat e aimma o nisbat e mazhab satwee'n sadee se shuru hui. Athwee'n sadee bhi isi haal mein guzri.

Nawwee'n Sadee

4 musalley baitullah shareef mein (nisbat e aimma) qaaem kiye gae, chunachey awaael 9th sadee mein Charaaksa⁶⁰ ke Sultan Farha bin Barqooq⁶¹ ne baitullah shareef ke ehaata mein musalla ibrahimi ke alaawa ye noo-ejad 4 musalley mausooma Hanafi, Maaiki, Shafai, Hambali qaaem kar diye. Iskey baad in chaaro'n musallo'n ka maamla daqhil e deen samjha jaaney laga. Allama shaukani farmatey hain ke is zamaney ke ahle ilm ne iski shadeed muqhalefat ki. ⁶²

Ye noo-ejaz chaaro'n musalley 9th sadee se 13 sadee tak baraabar qaaem rahey.

Chaudhwee'n Sadee

Chaaroon musalley (nisbat aimma) barqhaast kiye gae.

Baitullah shareef mein Aimma Arba'a ke mausooma noo-ejad musallo'n ko baani e saudi hukumat Shah A. Aziz ne 1343 hijri mein barqhaast karkey sirf ek musalla ibrahimi qadeem ko jo ibtedaa e islam se tha. Hasb e saabiq bar-qaraar rakha. Jo abh tak maujood hai, isi musalley se hi tamaam namaze'n adaa hoti hain.

Hamney buniyadi taur par sannwaari tafseel ke sath har noiyyat se awaam un naas ko agaah kiya hai. is haqgoi se waqif hone ke baad insan ki baat to ye hain ke Quran o Hadees par amal karney ko laazim pakde'n. Kyounkey aqhiraat ki najat ka dar o madaar isi par mauqaf hai. Har sho'oba hayaat mein Allah ka hukam kya hai aur Nabi ﷺ ka hukam kya hai aur amal kya hai? isko malhooz rakh kar amal kare'n. Is tarha ka amal Jannat ki taraf le jaata hai. Aqhir kaar ek din Jannat mein daqhil ho jaaoge.

⁵⁹ (T: Al Malik az Zaahir Rukun ad Deen Baibar al Banduqdaari 4th Sultan of Mamlum Bahri Dynasty in Egypt)

⁶⁰ (T: Circassians – Northwest caucasian ethenic group)

⁶¹ (T: Al Malik az Zaahir Saifuddin Barquq, 1st Sultan of Mamluk Burji Dynasty in Egypt)

⁶² Al Irshad: P85

Laaha e Amal

Rasool Allah ﷺ Ki Zindagi Tumharey Liye Ek Umdah
Aur Mukammal Namoon Hai. ⁶³

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Basharte ke Allah Ta'ala aur qiyamat ke din par eman ho.

Itteba e Rasool Allah ﷺ ki Quran e Kareem mein baar baar takeed aai hai.

Jiney Rasool Allah ﷺ Ki Ataa-at Ki, Dar-Haqheeqat
Isney Allah Ki Ataa-at Ki. ⁶⁴

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Is farman e aali shaan se Rasool Allah ﷺ ki farmabardaari ko Allah Ta'ala ne apni farmabardaari farmakar hamaari zindagi ki rehnumaai farmai hai. Ye Allah Ta'ala ka ehsaan e azeem hai. Is ehsaan ka ham jis qadar shukar adaa kare'n, kam hai.

Qasam Hai Terey Rab Ki Ye Momin Nahi Ho Sakthey
Jab Tak Ye Tujhe Aapas Ke Jhagdey Mein Haakim
Naa Banaae'n Aur Phir Jo Hukam Tum Lagaado Issey
Aazarda Naa Ho'n. Balkey Poorey Taur Par Isey Maan
Le'n. ⁶⁵

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

Aye Eman Waalo, Islam Mein Poorey Ke Poorey
Daaqhil ho Jaao Aur Shaitaan Ki Pairwee Mat Karo,
Kyou'nke Wo Tumhara Khulaa Dushman Hai. ⁶⁶

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Agar Tum Allah Se Mohabbat Rakhtey Ho To Meri
Itteba Karo, Allah Tumse Mohabbat Kareyga Aur
Tumhare Gunah Maaf Kardeyga Allah Baqashney
Waala Maherbaan Hai. ⁶⁷

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Aye Eman Waalo, Farmabardaari Karo Allah Ta'ala Ki
Aur Farmabardaari Karo Rasool Allah ﷺ Ki Aur
Tummey Se Iqhteyar Waalo'n Ki, Phir Agar Kisi Cheez
Mein Iqhtelaf Karo To Isey Lautao Allah Ta'ala Ki
Taraaf Aur Rasool Ki Taraaf. Agar Tumhe'n Allah Ta'ala
Par Aur Qiyaamat Ke Din Par Eman Hai. ⁶⁸

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

⁶³ Surah Ahzab:21

⁶⁴ Surah Nisa: 80

⁶⁵ Surah Nisa: 65

⁶⁶ Surah Baqara: 208

⁶⁷ Surah Al Imran: 31

⁶⁸ Surah Nisa: 59

Ataa-at Karo Allah Ki Aur Rasool Ki, Mat Jhagdo
 Aapas Mein, Pas Sust Ho Jaaoge Aur Ukhad Jaaegi
 Hawaa Tumhari. ⁶⁹

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ

Aye Eman Waalo! Allah Aur Iske Rasool ﷺ Ki Ataa-at
 Karo Aur Apney Amaal Ko Barbaad Naa Karo. ⁷⁰

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا

أَعْمَالَكُمْ

Irshad e Nabawi ﷺ Hadees

1. Tum mein se koi shaqs is waqt tak momin nahi ho sakta, jab tak main isky nazdeek iskey waledain aur ulaad aur tamaam logo'n se ziyaada mehboob naa ho jaaou'n. ⁷¹
2. Jisney meri sunnat se mohabbat ki, goya isney mujhse mohabbat ki aur jisney mujhse mohabbat ki wo mere sath Jannat mein hoga. ⁷²
3. Jo meri sunnat se roo-gardaani kareyga wo mujhse nahi (yaani meri ummat mein iska shumaar naa hoga). ⁷³
4. Main tumhey 2 cheeze'n chhode jaa raha hu'n, jab tak tum in dono'n ko mazbooti se thaamey rahogey, hargiz gumrah naa hoge. Wo (2 cheeze'n) Allah ki kitaab aur iskey Rasool ﷺ ki sunnat hain. ⁷⁴
5. Meri ummat ke saarey log Jannat mein jaa'e'nge siwaae in logo'n ke jinho'n ne inkar kiya. Sahaba Ikram ؓ ne arz kiya Yaa Rasool Allah ﷺ, inkar kisney kiya. Aap ﷺ ne farmaya jisney meri ataa-at ki wo Jannat mein daqhil hoga aur jisney meri naafarmaani ki, isney inkar kiya. ⁷⁵

Lehaaza Quran o Hadees par amal ke siwaa doosra raasta nahi.

In dalaal se saaf zaahir hai ke musalmaan ki ibtedaa aur intehaa yehi Quran o Hadees hai.

⁶⁹ Surah Anfal: 46

⁷⁰ Surah Muhammad: 33

⁷¹ Bukhari: Kitab ul Eman

⁷² Tirmizi; Mishkat: P56

⁷³ Bukhari & Muslim

⁷⁴ Muwatta Imam Maalik; Mishkat: P58

⁷⁵ Bukhari

Hamaara Watan Jannat Hai

Hamaara watan Jannat hai, jo hameshgi waala rahmat ka maqaam hai.

Allah Ta'ala ne Adam عليه السلام ko banaa kar inka maqam rahaaesh Jannat qaraar diya aur Adam عليه السلام ki peeth se inki aulaad nikaali (yaani qiyaamat tak paida honey waali roohe'n) khud inhi ko inka gawah banaadiya. Jab Allah Ta'ala ne sawal kiya ke kya main tumhara parwarish karney waala nahi hu'n? to sabne jawab diya ke beshak tu hamara Rab hai.

Aur tamaam malaaeka waghaira ko hukam e Rabbani hua ke Adam عليه السلام ko sajda kare'n. Is hukam ki farmabardaari tamaam malaaeka ne ki. Sirf shaitan ne nafarmani ki. Jiski wajah se wo la'anati aur raaendah dargaah e ilaahi hua aur Jannat senikaala gaya. Shaitan azal se hi insan ka khula dushman hai. Isi shaitan ne Adam عليه السلام ko Allah Ta'ala ke hukam ki khilaf warzi par bhadkaaya, jo Adam عليه السلام se Allah ke hukam ki nafarmaani hui. Is binaa par Adam عليه السلام ko inkey paidaeshi watan Jannat se zameen par utaara gaya. Kuch muddat ke baad wo tauba o isteghfaar karkey Allah Ta'ala ki farmabardaari ke sath zindagi guzaar kar is duniya e faani se apney watan ruqhsat hue. Is lehaz se hamara asli watan Jannat hai.

Mere azeez bhaiyyo! Ham aqhri Nabi Muhammad ﷺ ke ummati hain aur khair e ummat ke laqab waaley hain aur hamara asli watan Jannat hai. To kya ye tamanna nahi hai ke ham apney watan Jannat ko wapas jaae'n?

Jawab sabka ek hi hoga. Ye ke beshak ham apney watan Jannat mein jaaney ke arzumand hain. To mere bhaiyyo! Main ye arz karu'nga ke ba-maujab farman e ilaahi

Isi Ki Pairwee Karo Jo Tumhari Taraf Tumharey Rab
Ki Jaanib Se Utaara Gaya Hai, Iskey Siwaa Aur
Rafeeq'o'n Ki Ta'abedaari Mein Naa Lag Jaana. ⁷⁶

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ

Issey saaf zaahir hai ke ham Quran o Hadees par amal karkey seedha raasta tai kartey hue is daar e faani se apney asli watan Jannat ko wapas ho jaae'n.

Is ayat e kareema ki raushni mein kisi ko ye haq haasil nahi hota ke Quran o Hadees ko chhodkar kisi ummati ki pairwee karey. Agar koi aisee khilafwarzi karta hai to wo apney asli watan Jannat ke rastey se bhatak kar dozaqh ki taraf chala jaata hai Allah Ta'ala ke naa-farmaano'n o mushriko'n ka thikaana dozaqh hai, jo daaemi azaab ka maqaam hai.

Biradaraan e Millat! Sanjeedgi se ghaur o fikar karo ke maqam e paidaesh aarzi o faani duniya ke watan se insan ko kis qadar mohabbat hoti hai. Iska andaaza isi waqt hota hai, jabkey insan apney watan se door doosrey maqam par kai saal zindagi guzarney ke baad apney watan waapas aata hai. To isko kitni khushee hoti hai. Halaa'nke ye khushi aarzi faani duniya ke watan ki hai.

Aye Allah ke bando'n! Daaemi khushi ka maqam Jannat hai, iskey liye Allah aur iskey Rasool ﷺ ki farmabardaari kartey hue is duniya e faani se apney asli watan Jannat ki taraf ruqhsat ho jao.

⁷⁶ Surah Araaf: 03

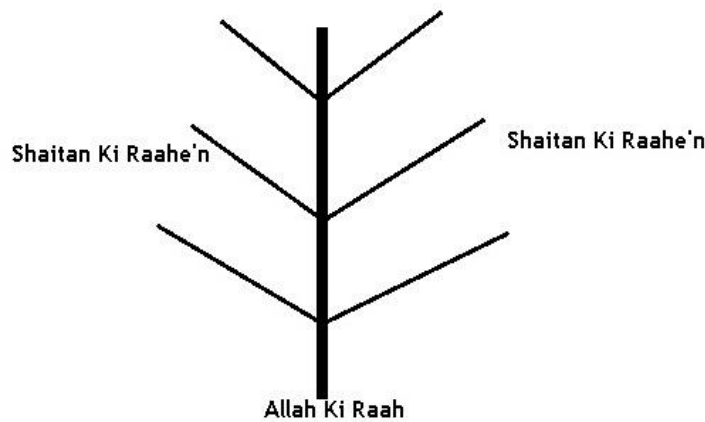
Raah e Jannat

1. Abdullah bin Masood ؓ riwayat kartey hue kehte hain ke Rasool Allah ﷺ ne hamarey liye ek (seedhi) lakeer kheenchi. Phir farmaya ye raah Allah ki hai. Phir Aap ﷺ ne (seedhe) khat⁷⁷ ke daae'n baae'n chand (thirchey) khat kheenchey aur farmaya ye raahe'n hain in mein har raah par shaitan hai jo pukaarta hai is raah ki taraf. Phir Aap ﷺ ne Quran ki ye ayat padhi.

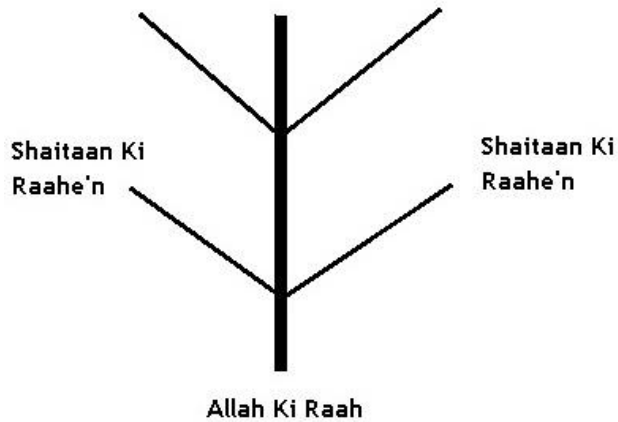
Aur Tehqheeq Ye Hai Raah Meri, Seedhi Pas
Pairwee Karo Iski Aur Doosrey Raasto'n Ki
Pariwee Naa Karo. ⁷⁸

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ

Wo naqsha is tarha hai. ⁷⁹



2. Hazrat Jabir ؓ se riwayat hai kehtey hain ke ham Rasool Allah ﷺ ki khidmat mein baithey huey the. Aap ﷺ ne ek seedhi lakeer kheenchi, phir 2 lakeere'n (tirchi) iskey daahiney aur 2 lakeere'n (tirchi) iskey baae'n kheenchee'n. Phir darmiyan (seedhi) lakeer par hath rakh kar farmaya, ye Allah ki raah hai. (baaqi raahe'n Allah ki nahi).⁸⁰ wo naqsha is tarha hai.



⁷⁷ T: Line

⁷⁸ Surah Anaam: 153

⁷⁹ Musnad Ahmad; Sunan Nasai; Sunan Daarmi

⁸⁰ Ibney Majja

In dono'n hadeeso'n o shaklo'n ka matlab ek hi hai, Rasool Allah ﷺ ne darmiyaani seedhi lakeer ko Allah ki raah kaha hai.

Allah Ta'ala Quran e Kareem mein farmata hai:

Rasool Allah ﷺ Ki Ataa-at Allah Ki Ataa-at Hai. ⁸¹

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Is ayat e kareema ki raah ka inkeshaf ho raha hai ke Rasool Allah ﷺ ki pariwee karna, inkey naqsh e qadam par chalna, goya Allah ki raah par chalna hai. Is tarha se Allah ke Rasool ﷺ ke qaul o fa'al ki raah taa qiyaamat raah e amal hai. Jo har namuna zindagi Quran o Hadees ka mazhar hai. Issey saaf zaahir hai ke Quran o Hadees raah e Jannat hai, inhi par amal kareky Jannat mein daqhil ho jaaen.

Biradaraan e Millat! Quran o Hadees par amal maqsad e zindagi hona chhahiye, choonke ye duniya mohallat ka maqam hai, isko ek roz chhodna hai. Is liye zindagi ke tamaam manaazil Kitab o Sunnat ke mutabiq tai kartey hue aqhri saans chhodna hi kaamiyaabi ki manzil hai. Wo aqhri manzil Jannat hai.

Maslak e Sunnat Pe Aye Saalik Chala Jaa Be Dhadak

Jannatul Firdaus Ko Seedhi Gai Hai Ye Sadak

Paigham e Ilaahi

Aye Eman Waalo'n Apney Aapko Aur Apney Ahl o Ayaal Ko Dozaqh Ki Aag Se Bachaao. ⁸²

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

Roz e qiyamat iski baaz purs hogi, is najat ke liye islami ta'aleem o tarbiyyat se apney ahl o ayaal ko waaqif karaakey baa-amal banaaney ki koshish kare'n. Ye sadar khandan ki bahot ahem zimmedaari hai, hidayat dena Allah Ta'ala ke iqhteyar mein hai.

Paigham e Rasool ﷺ

Rasool Allah ﷺ ne farmaya ke baap apni aulaad ko jo kuch deta hai, isme sabse behtar atiya iski acchi taleem o tarbiyyat hai. ⁸³

Tashreeh: Waledain ka behtar atiya aulaad ki saheeh taleem o tarbiyyat hai, islam ne baccho'n ki taleem o tarbiyyat ke silsila mein bahot hi takeedi hukam diya hai. Is hadees ke ma'ani ye nahi ke koi atiya hi naa diya jaae. Jaaedaad o wirsey mein naa chhodi jaae. Balkey awwaliyat aur sabse ziyaada ehmiyat taleem o tarbiyyat ko di jaae.

⁸¹ Surah Nisa: 80

⁸² Surah Tehreem: 06

⁸³ Tirmizi; Mishkat

Apney Amaal Ko Zaae Naa Karo

Kaafir o musalman ke amal mein taqaabul ke silsiley mein ek baat arz kar dena zaroor samajhta hu'n, wo ye ke aakhirat ka inkar karney waala kafir kitna bhi nek kaam karey, isko uqhrawi sawab nahi milta. Balkey duniya mein kuch naseeb ho jaata hai, bar khilaf iskey aakhirat ka iqrar karney waala musalman agar Quran o Hadees ke mutabiq amal naa karey to iska koi nek kaam khuwah kitna hi behtar ho wo Allah Ta'ala ke paas qabil e qabool nahi hota aur naa hi isko Jannat naseeb hoti hai.

Mere Azeez Bhaiyyo! Abh bhi waqt hai, zindagi ko ghaneemat jaane'n aur pani be-raah rawee ka eteraaf kareky Allah Ta'ala se maghfirat ki dua kare'n. Iski rahmat se naa-umeed naa ho jaae'n. Wo tauba qabool karney waala hai aur tauba karney waalo'n se abhot khush hota hai. Lehaaza tauba o astaghfaar karney mein jaldi kare'n. Kahee'n aisa naa hokey sooraj bajaae mashriq ke maghrib ki taraf se tuloo ho jaae. Jab aisa hoga to is waqt tauba ka darwaza band ho jaaega. Ye baat khoob yaad rakho ke wo din qiyamat ka hoga, jab achaanak waaqe hoga. Iska ilm kisi ko nahi hai, is din yaha'n jaisa karogey waisa paaoge. Zarrah Zarrah ka hisaab hoga, iskey mutabiq jazaa aur sazaa hogi.

Ye duniya daar ul amal hai, is liye khair e ummat ka fareeza hai ke islam khaalis, paigham ilaahi aur paigham e Rasool Allah ﷺ ke zariye amar bil ma'aroor o nahi a'anil munkar ke zariye awaam un naas ko taa-qiyaamat aagaah kartay rahe'n.

Meri zimmedaari haq baat ko pesh karna hai. وما علينا الا البلاغ

Abh baargaah e Rabbul Izzat mein dua karta hu'n ke! Aye dilo'n ke pherney waaley tamaam musalman bhaiyyo'n ke dilo'n ko apney khaalis deen e islam par amal karney ki taraf maael kardey aur hidaayat naseeb farma. Ameen Summa Ameen

سبحان ربك رب العزة عما يصفون و سلام على المرسلين والحمد لله رب العالمين برحمتك يا ارحم الراحمين

Tauheed Mein Shirk Ki Milaawat

Karey Ghair Gar But Ki Pooja To Kaafir	Jo Tehraae Beta Khuda Ka To Kaafir
Jhukey Aag Par Behre Sajda To Kaafir	Kawaakab Mein Maaney Karishma To Kaafir
Magar Momino'n Par Kushaada Hain Raahe'n	Parastish Kare'n Shauqh Se Jiski Chhahe'n
Nabi Ko Jo Chhahe'n Khuda Kar Dikhaae'n	Imaamo'n Ka Rutbaa Nabi Se Badhaae'n
Mazaaro'n Pe Din Raat Nazre'n Chadhaae'n	Shaheedo'n Se Jaa Jaa Ke Maa'ngey'n Duaae'n
Naa Tauheed Mein Kuch Khalal Issey Aae	Naa Islam Bigdey Naa Eman Jaae
Wo Deen Jissey Tauheed Phailee Jaha'n Mein	Hua Jalwa Gar Haq Zameen o Zamaa'n Mein
Rahaa Shirk Baaqi Naa Wahem o Gumaa'n Mein	Wo Badlaa Gaya Aakey Hindustaan Mein
Hamesha Se Islaam Tha Jispey Naazaa'n	Wo Daulat Bhi Kho Baithey Aaqhir Musalmaan ⁸⁴

Name of the Book: **Islam Khaalis Kya Hai?**

Author of the Book: **Imaam ul A'asr A'allama Ehsaan Ilaahi Zaheer Shaheed Rahimahullah**

Publisher: **Maktaba as Sunnah, Maahim, Mumbai.**

Transliterator of the book [to roman English]: **Rehan Syed Barey**

Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from *Jaame Feroz ul Loghaat (latest edition)*. If you find anything which might make this transliteration even better then please inform me @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

Dua-go,



Rehan Syed Barey

15th Shaban 1493 - 01st May 2018

Ar Riyadh, Saudi Arabia

⁸⁴ Maulana Altaaf Hussain Haali (rh)